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# Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 30. BOSTON, SATURDAY, JULY 26, 1834. WHOLE NO. 675.

## MISCELLANEOUS.

### ORIGIN AND FAMILIES OF NATIONS.

Sir William Jones at various times delivered eleven discourses before the Asiatic Society, on the history, civil and natural, the antiquities, arts, sciences, philosophy, and literature of Asia, and on the origin and families of nations—Lord Teignmouth, his biographer, says; "He has discussed the subjects which he professed to explain, with a perspicuity which delights and instructs, and in a style which never ceases to please, even where his arguments may not always convince."

The ninth discourse is on the origin and families of nations, of which Lord Teignmouth gives the following abstract in a note attached to his memoirs.

That the first race of Persians and Indians, to whom may be added the Romans and Greeks, the Goths and the old Egyptians or Ethiops, originally spoke the same language, and professed the same popular faith, is capable of incontestible proof; that the Jews and Arabs, the Assyrians, or second Persian race, the people who spoke Syriac, and a numerous tribe of Abyssinians, used one primitive dialect, wholly distinct from the idiom just mentioned, is undisputed and indisputable: but that the settlers in China and Japan had a common origin with the Hindus, is no more than highly probable; and that all the Tartars, as they are inaccurately called, were primarily of a third separate branch, totally differing from the two others in language, manners, and features, may be plausibly conjectured, but cannot, for reasons alleged in a former essay, be perspicuously shown, and is therefore for the present merely assumed.

If the human race, as may be confidently affirmed, be of one natural species, they must all have proceeded from one pair; and the world, with respect to its population, in the age of Mahomet, would exhibit the same appearances as were then actually observed upon it. At that period, five races of men, peculiarly distinguished for their multitude and extent of dominion, were visible in Asia; but these have been reduced by inquiry to three, because no more can be discovered, that essentially differ in language, religion, manners, and known characteristics. These three races of men (if the preceding conclusions be justly drawn) must have migrated originally from a central country; and all the phœnomena tend to show that country to be Iran; it is there only that the traces of the three primitive languages are discovered in the earliest historical age, and its position, with respect to Arabia, or Egypt, India, Tartary, or China, gives a weight to the conclusion, which it would not have, if either of those countries were assumed as the central region of population. Thus it is proved that the inhabitants of Asia, and consequently of the whole earth, sprang from three branches of one stem: and that these branches have shot into their present state of luxuriance, in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, nor even probable traditions, of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve, or, at most, fifteen or sixteen centuries before Christ.

Hence it seems to follow, that the only family after the flood established themselves in the northern part of Iran; that, as they multiplied, they were divided into three distinct branches, each retaining little at first, and losing the whole by degrees, of their common primary language, but agreeing severally on new expressions for new ideas; that the branch of Yafet was enlarged in many scattered shoots over the north of Europe and Asia, diffusing themselves as far as the Western and Eastern seas, and at length, in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects as their tribes were variously ramified; that, secondly, the children of Ham, who founded in Iran itself the first monarchy of Chaldeans, invented letters, observed and named the luminaries of the firmament, calculated the known Indian period of 432,000 years, or an hundred and twenty repetitions of the Saros; that they were dispersed at various intervals and in various colonies, over land and ocean: that the tribes of Mesr, Cush, and Rama, (names remaining unchanged in Sanscrit, and highly revered by the Hindus) settled in Africk and India; while some of them, having improved the art of sailing, passed from Egypt, Phœnice, and Phrygia, into Italy and Greece; whilst a swarm from the same hive moved by a northerly course into Scandinavia, and another, by the head of the Oxus, and through the passes of Imaus, into Cashgar, and Eighar, Khata, and Khoten, as far as the territories of Chin and Tancut, where letters have been immemorially used, and arts cultivated, nor is it unreasonable to believe that some of them found their way from the Eastern isles into Mexico and Peru, where traces were discovered of rude literature and mythology, analogous to those of Egypt and India: that, thirdly, the old Chaldean empire being overthrown by Cayumers, other migrations took place; especially into India, while the rest of Shem's progeny, some of whom had before settled on the Red Sea, peopled the whole Arabian peninsula, pressing close on the nations of Syria and Phœnice: that lastly, from all the three families many adventurers were detached, who settled in distant isles or deserts, and mountainous regions; that, on the whole, some colonies might have migrated before the death of Noah; but that states and empires could scarcely have assumed a regular form till 1500 or 1600 years before the Christian epoch; and that, for the first thousand years of that period, we have no history unmixed with fable, except that of the turbulent and variable, but eminently distinguished nation, descended from Abraham.

### A SABBATH IN MARSEILLES.

An officer of the U. S. ship Deleware, under date, Marseilles January 6th 1824, writes thus.

It was my intention when in Paris, to have given you Dear D——, some account of a Sabbath there. A picture of one in Marseilles will not be dissimilar, in its general features and characteristics, from that which the metropolis would have furnished; and I will devote an hour this morning, in sketching for you the observations, on this point, made yesterday.

The writer proceeds to speak of his visit to a Dissenter's church, and of the agreeable impressions made on his mind by the religious services.

Such were the impressions with which I quitted the chapel. How widely different those produced by a first step in the street, and by a glance at exhibitions it presented! Within a few rods on one side, a juggler and harlequin in the most ridiculous and fantastic costume, with a high pointed fools-cap jingling with bells had taken his station, and in a loud voice, accompanied by the beating of tamborine, was collecting a circle from the crowds passing by, to witness his tricks and grimaces. From another point, also in full view, came the echoings of the clarionet and drum, to which a company of rope dancers, male and female—in flesh colored dresses fitted closely to their limbs, glittering with tinsel and spangles, their heads covered with flowers and plumes—were performing on a moveable stage, surrounded by an immense crowd; while all the windows and doors of every house in the neighborhood, were filled with giddy and approving spectators of the scenes of vice and folly.

And such, till dark, was the character of the exhibitions beheld on every side, in the most spacious streets, the squares and promenades of the city. Every spot in view was thronged, and the entire population appeared to be abroad, while trumpets were blowing and drums beating, bells tinkling and criers bawling, to attract spectators to the representations of "*Punch and Judy*;" and to the performances of tumblers and fortune-tellers, ballad singers and buffoons of every description: all this too, in a land bearing the name of Christian, on the *Sabbath!* the day which God hath most solemnly commanded not only to be "*remembered*," but to be "KEPT HOLY."

I thought when the resident of an uncivilized and pagan land, that, the evidences of the depravity and folly of our race then often coming under my observation, could never be equalled elsewhere; but the scenes of the Sabbath in Paris and Marseilles have convinced me of the contrary. These last, though destitute of the features of gross licentiousness, which mark the revellings of the heathen are, as presented to the eye in the full light of civilization and christianity, marked with a perverseness and wilfulness of sin which cannot be charged to the former in the depths of their ignorance; and the conchs and gongs of pagan debauchery never produced so melancholy an impression on my feelings, as the sound of the trumpets and drums which here proclaim a total desecration of the day of the Lord.

In the edge of the evening I took, what I designed to be, a solitary walk, in one of the suburbs of the town, but the road was filled with people returning from the country, the greater number being young men, who, in companies of six and eight, marched rudely along, singing loudly, bacchanal and other songs, while the boisterous chorusses of others of a similar kind, from persons of the same character were heard, every few rods, from the wine shops and low cafes of the hamlets scattered around.

Dancing halls and theatres—in addition to that in which there is a regular performance every night—are open in the evening, and the Sabbath closes with balls and representations on the stage, more crowded than those of any other occasion.

We join most heartily with the writer in the remark, that the Christian in America, may well give thanks to God, that in his Providence "the lines" in this respect have fallen to him in pleasant places," and that he has "a goodly heritage"—free from the corrupting influences and example of the old world.

### MR NOYES'S TLANSLATIONS FROM THE OLD TESTAMENT.

The select Journal of Foreign Literature contains the following article respecting Mr Noyes's translations from the Old Testament.

In the thirteenth number of "The Quarterly Journal of Education," there is an article, entitled "Hebrew Literature," containing an account of some of the most recent publications in that department. It affords information of a kind to be useful to all Hebrew students who have not had peculiar facilities for becoming acquainted with the progress lately made in this branch of philology. Of Mr Noyes's Translation of the Psalms it is said:

"The American translator is an able scholar, and his version is perhaps the best of the Psalms in English, but his introduction and arguments have a rationalistic tendency. The work sells in London, at the American bookseller's, for about 7*s*. Mr Noyes's translation of Isaiah and most of the Minor Prophets has been lately imported, price 7*s*."

This, though high, yet seems but scanty and unwilling, or perhaps over-cautious praise. In a mention, immediately preceding, of a Translation of the Psalms by William French, D. D., Master of Jesus College, and George Skinner, M. A., Fellow and Tutor of Jesus College, it is said to be "a very respectable performance, which most likely contributed to the perfection of the following [Mr Noyes's] work." That book, however, we are informed, was never seen by the American translator, though undoubtedly he would have availed himself of any suggestions it might have afforded, had it been within his reach.

With Mr Noyes's Translation of Job, the writer does not appear to have been acquainted; and of his Verson of the Prophets there is only the simple mention already quoted. They are equally excellent with his Translation of the Psalms; and we believe that one may, without any "perhaps," safely affirm them to be the best in the language. His translation of Isaiah has a decided superiority over that of Lowth, not merely in correctness, but in simplicity, force, and poetical beauty of language. The taste of the American translator is far purer than that of the English. To every reader, who feels an interest in understanding the writings of the Old Testament, there are no books to be more highly recommeuded than those of Mr Noyes. To the mere lover of poetry, one would think, it must be a high gratification to see that of the ancient Hebrew bards and prophets, in as correct a translation as is now attainable, shining forth a near approach to its original splendor.

The great merit of the translator is enhanced by the circumstances under which his labors have been accomplished. His translations are the works of one engaged in the conscientous performance of the duties of a clergyman of a small country parish, destitute, like most of our clergymen, of the means of forming a library of his own, and distant from the only public library which could afford him assistance. The latter inconveniences have been partially remedied by the liberality of the Corporation of Harvard University in allowing him peculiar privileges in the use of its library, and by the assistance of his friends; but every scholar can judge, under what disadvantages, and with how much additional labor, he must have pursued his work. What he has effected, however, would do honor to any theologian; and we have nothing in the department of biblical interpretation, produced in our age, that is adapted to be of more general and permanent value. It is a matter which essentially affects the interests of sound literature in this country, that his productions should be estimated according to their great desert, that they should be widely circulated, and that their author should receive encouragement to proceed in his labors. But in saying this, a fact is forced upon our recollection which, a short time since, accidentally came to our knowledge: and though it is by no means pleasant, it may be useful to state, that the then sale of his Translation of the Prophets had not paid the charges of publication, and that he had been called upon to defray the printer's bill at his own expense. We ought to add, that we learnt this fact, not in the form of a complaint from him; for no one can think less of complaining of such things. But if we care for the progress of sacred literature, the interests of religion, or the honor of our country, we shall feel that this ought not so to be. We are solicitous to direct the public attention to this gentleman's writings, in the faith that nothing more is necessary to secure them a ready and extensive welcome, but that their true character should be known.

### MR GOODWIN'S SERMONS.

A neat duodecimo volume of Sermons, from manuscripts of the late Rev. Mr Goodwin of Sandwich, has just been published by Mr B. H. Greene of this city. We shall not attempt now a review of the volume, but shall only refer to the sermons briefly and in general terms. Those who recollect the two beautiful sermons in the Liberal Preacher of April, and which were noticed in the Register of June 7 and 21st, can form some opinion of the style and tone of these sermons. They are direct, forcible and serious, evidently flowing from a heart and mind of great singleness and purity, and a rich fountain of elevated and beautiful thoughts. We give a specimen from the ninth sermon,—Ephesians v. 14.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

This passage of scripture addresses itself to human beings, in any of those states of mind which may properly be compared to sleep—ignorance, indifference, indolence, and sin.

It exclaims, in the *First* place, Awake, thou that sleepest in ignorance of God and Christ, and the great interests of eternity. This is a state in which we all are when we first enter on this present world—ignorant then, not merely of the great things that make for our eternal peace, but ignorant even of those things that are necessary for our subsistence and comfort in the life that now is, not knowing what we want, and even if conscious of our wants, still ignorant of the ways and means to satisfy them. This kind of ignorance in regard to things of this life is, however, quickly dissipated, and the human being soon becomes wide awake to his natural wants and the means of supplying them — and, once awakened to these things, he continues alive, yea, frequently irritably alive to the cares, concerns and various affairs of the present state. They act upon his senses and excite his feelings in a thousand ways, and keep him in a kind of perpetual motion, which leaves him neither rest nor slumber. But with all this wakefulness, in regard to the things of earth, he still may, and very often does remain asleep in utter ignorance of religion. * * * If any such be here, we exhort them to awake from their dangerous sleep. The great and eternal concern of the soul is with God, with Christ, with the spiritual world. Awake, oh man! who art soon to appear before a God with whom thou hast now no acquaintance, but in whose spiritual judgment thy lot must be cast for eternity. Awake, before the desperate plunge is taken, which shall decide thy doom. Awake, thou that sleepest in ignorance of religion, acquaint thyself now with God, and lay foundations for eternal peace.

*Secondly.* Our text addresses itself to the indifferent. Awake, thou that sleepest in careless security, and bestir thyself to the work which God calls thee to effect. There is an unfortunate condition into which the human being is prone to fall. It is that state, where the mind is well furnished with the knowledge of truth, and yet the heart takes no interest in it. There is a knowledge of the truth, which may see clearly the general system and the great objects of the christian religion, a knowledge in which the whole region of Christianity may be plain to the mind, and yet the man remain utterly indifferent, whether he have a share in the powers and consolations or not. It is this state of mind, which makes man callous to the exhortations, instructions and influence of Christianity, hardens his heart against that love of God which is in Christ Jesus our Lord, closes the avenues of truth to his mind, and makes him careless as to the manner of his life, and the dread solemnities of his death. In a state of indifference to religion, man is careless what errors he embraces, what truths he rejects, what examples he sets, what words he utters, and what works he performs. In a state of indifference to religion, man suffers the present world to usurp his faculties, occupy his thoughts and attract his affections, while the lasting objects of eternity are thrust aside from his mind. In such a condition, the soul is neglected, and suffered to go its own course, without discipline, or guidance. And unto what end the undisciplined and ungoverned human soul will go, in the corruption of his thoughts and feelings, how far away from God, judge ye, who know the deceitful nature and corrupting tendency of the heart. From this state of indifference to the concerns of the soul, the gospel exclaims, Awake, thou that sleepest. Awake from thy carelessness. Look around and see how the fashion of the present world passeth away, and its grace and glory perish even in the using. Look forward, and contemplate the state to which we are hastening, and if eternity be longer than time, or the soul more precious than this body of death, then bestir thyself to secure an interest in the christian heavens, and lay up some treasures which shall abide when all material objects vanish away. Think as deeply of the affairs of the soul, as we are always ready to do of those of this life, and the sleep of indifference shall soon be dispersed and our hearts become alert and active in the works of God.

*Thirdly.* Our text addresses itself to the indolent. There are those among men, who do know the truths and commands of God in Christ, and who feel strong desires to have a share in the kingdom of God, nay, who have at times effected a decision, and mean to be Christ's disciples—but have allowed themselves to relapse into an indolent, torpid condition, and make no energetic exertions to insure their calling and election.

To such the preacher says,

Awake, thou that art suffering the debilitating power of indolence. Awake, oh man, whose mind is thinking of an interest in Christ, who seest the way, but art too indolent to walk in it. Awake, for thy hours are numbered and thy moments measured, and though from us, the number and the measure are both concealed, yet are they fixed and sure in the mind of the Highest, and the end is at hand, when the right and the power of choosing our lot will have passed away.

To the impenitent sinner our text addresses itself in solemn admonition. Awake, thou that sleepest in sin. Thy condemnation slumbereth not, though thyself may be buried in drowsiness. The witness of thine iniquities neither slumbereth nor sleepeth. The judgment is ever awake to convict and condemn, and the worm that dieth not, and the fire that is not quenched, can neither be soothed to slumber nor buried in darkness, because thyself wilt lie down in criminal disregard of them. Fearful, indeed, must be the final awakening of the soul, who slumbering away his human opportunities, in a delusive dream of guilty pleasures, shall awake at once to the broad blaze of the judgment of God, and read his doom in the glare of light before which the heavens and the earth are fleeing away. Awake, even now, and turn and repent and call upon thy God, and secure a peace with him which the destruction of the universe cannot disannul.

Awake, thou that sleepest, either in ignorance, indifference, indolence or sin. Awake and arise from the dead. The hour is coming, nay, perchance it now is, when dead as we may be to the motives and spirit of Christianity, and deep as we may be buried in our sensual or selfish graves, we shall and must hear the voice of the Son of God, and come forth. And then, if we know nothing of him with whom our great concern lies—if we take no interest in his plans and purposes, if we indolently count his work burdensome, and oppressive, and if in our sinful impenitence we love iniquity and loath religion, on what shall our eyes be opened but a fearful looking for of judment, and fiery indignation, ready to devour the adversaries. But awake now, and arise from the dead with souls disposed to seek salvation, and Christ shall give thee light. Christ in his gospel calleth us to what? To be acquainted with God, and take satisfaction in his government and character, to seek and enjoy a refuge, and a rest of the soul in God. He calleth us to what? To exalt our minds above the present variable and unstable world; to rest our affections on a state beyond the reach of change and trial, to become the citizens and take an interest in the affairs of a city, which hath eternal foundations, whose builder and maker is God. He calleth us to what? To a lively, cheerful and energetic course of christian duty, a course, which, in itself is pleasantness and its end is everlasting life. He calleth us to repentance of sin, and to an establishment with himself for time and eternity. Over all this state, into which he calleth us, Christ—in his instructions, precepts, spirit, example, death, and especially, by his resurrection and present existence, the living Lord—throws a light, shining with the wisdom and the love of God, that illumines, and cheers, and animates the whole. But the willingly ignorant, the carelessly indifferent, the indolent, and the impenitent, have no power either to see or walk in this heavenly illumination; it is the sincere, the interested, the cordial servant of God alone, whose eyes can perceive, and whose heart can relish, the brightness. Therefore, again we say, awake, thou that sleepest, and arise from the dead, for then and then only shall a day dawn, and a day star arise, whose lustre shall illumine the dark periods of our earthly course—whose shining shall cheer our despondencies, console our afflictions, and alleviate our sorrows; a bright and morning star, whose stationary existence in the eternal world shall be our point of attraction, and our joyful guide through the dark and mysterious voyage of death. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

## DOCTRINAL.

[From the Christian Pioneer.]

### CALVINISM—ITS DOCTRINES AND SPIRIT.

It is not my intention to examine in detail the portions of Scripture, which are supposed to support the terrific sentiments of Calvin. The whole tenor of Scripture pronounces them false. If they are true, happy the beasts that browse the herbage unconscious of a dreadful destiny—happy the birds that carol their Maker's praise, unknowing that vengeance and not benignity presides over the creation—happy, a thousand times happier, all the irrational creatures than man, for he alone, of all the universe, is fitted to be greatly blessed; and he alone, with perfect consciousness of his destiny, is fated to be greatly and inexpressibly miserable. Of the ignorance of uncivilized nations we speak much, and with deep regret. But rather, if this doctrine be true, their lot is enviable, for they live in happy ignorance of the terrible doom, which, even if Christianity were proclaimed in their ears, the majority of them would have to undergo;—

"When ignorance is bliss, 'tis folly to wise."

But to state such sentiments, is to refute them. The heart and the mind of man rise up to reject them. Human nature may indeed be so perverted, that for a time it may yield to their oppressive sway. But it is not for long. The native feelings of the soul are too powerful to permit an oppression so crushing. You may call them orthodoxy. You may bribe men to their avowal—but they must perish. The heart will struggle against the bondage—the bosom will heave to reject the weight. For a time, modifications will suffice; the most revolting features will be softened down, but eventually human nature, the power of God in the heart of man, the strength of the divinity within him, will avail to cast away the wild imagination that man is a demon and the Deity a Moloch

There may be some who think that I have now used language unjustifiably strong. Whether so or not, I have used it not unwittingly but advisedly. And I have used it, because the terms demon and Moloch are the only words that at all answer, in my idea, to the terrible description that Calvin gives of man, and the awful imputations which his doctrine brings on God. Call to mind the language in which he speaks of human nature, and I shall be justified before you. Be pleased to think of the character of that Being, who, according to the scheme of Calvin, before all worlds, made an eternal decree, irrespective of goodness on the one part or sin on the other, that a few of the myriads of rational creatures should be eternally happy, and all the rest—the vast majority, consisting of numbers which neither the stars of heaven, nor the sands of the sea, nor the drops of the falling rain, can equal—all the rest, after passing a few years in this chequered scene, after a few transient joys and a few feverish days, after feeling the consciousness of high capabilities, and conceiving the desire and the hope of a nearer union with God hereafter—all the rest, not for any crime of their own, but because their first progenitor fell, rather not for any crime of his, but because of the eternal decree of God—all the rest are doomed to inconceivable and eternal pain!

The words eternal punishment are so often on the lips and in the hearing of Christians, that they are apt to forget the fulness of their awful import. But their proper significancy should be felt, in order to realise to the mind the dreadful doctrine of Calvin. By a quota-

tion from his works, itself fitted to make the blood curdle, I have already afforded you the means of judging in part the dreadfully pregnant meaning of the words "eternal torments." But words cannot do justice to the subject. Dr Edwards, however, an eminent Calvinistic divine, has endeavored to impart a somewhat less imperfect idea of this terrific dogma. "Be entreated," he says, "to consider attentively how great and awful a thing eternity is. Do but consider what it is to suffer extreme pain for ever; to suffer it day and night, from one day to another, from one year to another, from one age to another, from one thousand ages to another, and so adding age to age, and thousands to thousands, in pain, in wailing, and lamenting, groaning, and shrieking, and gnashing your teeth, with your souls full of dreadful grief and amazement, with your bodies and every member of them full of racking torture—without any possibility of getting ease, without any possibility of hiding yourselves from Him, without any possibility of diverting your thoughts from pain, without any possibility of obtaining any manner of mitigation, or help, or change for the better! How dismal it will be, when you are under these racking torments, to know assuredly, that you never, never shall be delivered from them—to have no hope—when you shall wish that you might be turned into nothing, but shall have no hope of it—when you shall wish that you might be turned into a toad or a serpent, but shall have no hope of it—when you would rejoice if you might but have any relief, after you shall have endured these torments millions of ages, but shall have no hope of it—when, after you have worn out the age of the sun, moon, and stars in your dolorous groans and lamentations, without rest day or night, or a minute's ease, yet you shall have no hope of being delivered—when, after you shall have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are no whit nearer to the end of your torments, that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall ascend up for ever and ever, and that your souls, which shall have been agitated with the wrath of God all this while, yet will exist to bear more wrath, your bodies, which shall have been burning all this while in these glowing flames, yet shall not have been consumed, but will remain through an eternity yet, which shall not have been at all shortened by what shall have been past."

Such is the doctrine! Can it be true? My heart and soul reply, no. It is confuted by its own extravagance. What an overwhelming, what a harrowing thought, that the vast majority of God's rational creatures are destined to such a fate! How can a heart of flesh and blood believe it? How can a man who has felt the common promptings of humanity, believe it of the common Parent? Was ever tyrant found on earth, whose cruelty could be named in comparison with such representations? We ask not for mercy, we ask not for love, but where is justice fled if this be true? How is it, how can it be reconcilable to justice, that God, for his own good pleasure and by his own eternal decree, should doom myriads to eternal burnings? Wherein lies their sin? In being depraved? That was given them before they saw the light. In being born? Over that they had no control. In descending from Adam? Such was the ordinance of God. Did the demerit lie in Adam's fall? He was "subject to vanity," and God not only foreknew but decreed his fall. How much more compatible with justice, with mercy, with the character of a God, to have punished Adam solely, or to have prevented his existence—to have left the work of creation undone—to have annihilated the race by destroying their progenitor, than thus to people the regions of torment with the worthless myriads of his own children. Oh, into what do men like Calvin make the world! They depopulate the abodes of the Divinity, to fill the abodes of Satan. How large a part of the Universe do they convert into a pandemonium! On earth nothing is to be found that can picture forth an adequate idea of the horrors of hell. The Inquisition has been a cruel and a bloody theatre—the beautiful plains of France on the massacre of St Bartholomew's day, were covered with scenes of terror; the rich and gold bearing lands of Peru were deluged by Christians with the blood of thousands; but how petty all such scenes when compared with the terrors and pains of the immeasureable regions of the reprobate! And can the Creator take pleasure in such scenes? Can he permit their continuance to eternity? Will he allow his fair creation to be polluted by horrors that human imagination can neither paint nor conceive, and at the mere thought of which even human pity weeps and shudders? It is impossible. No evidence but the declaration of the Creator himself could make me believe it. There is no dogma however absurd—there is no tenet however revolting, that I could not sooner receive, than that the Lord and Father of this beautiful creation would one day prove the fell tyrant and cruel tormentor of his own offspring.

Those who tell me so, I would reprove, as the ignorant it may be, but certain libellers of the Divinity. "It is your infirmity," I would add; it is owing to the narrowness of your views—the contracting influence of a misguided education. Such notions proceed not from the Revelation of God, but from the misconceptions of men. I would take them to the brow of one of the flock-covered hills of my native country;—I would point to them the majestic sun in the firmament, holding his gladdening way through the skies;—I would bid them behold the countless myriads of beings that joyfully sport in his beams—the rising forest towering to heaven in its Maker's praise, giving a resting-place to the winged tribes and echoing with their dulcet music, giving shelter to animals both small and great, each enjoying the existence with which they have been blessed;—I would show them the valleys covered with corn, and make them hearken to the song of the husbandmen, and observe the flocks and herds peacefully cropping the verdure on the hills,—and then ask them, if the God of nature and the God of Calvin are the same? I would lead them to the sacred precincts of home—bid them mark their children's smile as they passed their threshold, their eagerness to share the envied kiss, the harmlessness and smiling sweetness of their infant, the unwearied and tender benignity of its mother—I would admonish them to count up, if possible, the varied joys which home affords during one single day, to add days to years, and the happiness of one individual to that of another, till all the rational creation was compassed,—then I would direct them to the air they breathe, so full of living beings—the earth on which they tread, not a spot though never so small devoid of life—the waters, replete with the works of God,—these I would tell them to add together, to estimate, and sum up the amount of their happiness—and then to compute the joys of all, of whatever rank or name, in whatever element, or under whatever clime—and having observed, if observe they could, the vast and immeasurable amount, to say, if the God of nature and the God of Calvin were the same—if all nature does not "cry aloud through all her works," that God is good, and his "tender mercies over all his works?"

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

### SHALL I SEEK TO PLEASE MEN, OR GOD?

"Or do I seek to please men? for if I yet pleased men I should not be observant of Christ."

'The desire of universal pleasing,' says one, 'is not only an innocent, but, a very commendable motive of action. He, who desires to please all, acts from the noblest of motives, from universal benevolence.' So reason the superficial, but a very slight examination of the subject will show us the incorrectness of the decision.

The desire of pleasing universally does not imply the wish to communicate permanent happiness,—to benefit the great mass of our fellows; on the contrary, we shall find universal benevolence manifested the most fully by those who have taken little care to please mankind. Look at the whole race of Reformers, from John Baptist down to our own days. They have never sought to gain the admiration of the world; have never labored to please all men; but they *have* labored to obey the promptings of their own conscience, to execute what they consider the will of God, and to serve the great cause of humanity. When men lay down their lives for their neighbors' welfare, we need not hesitate to pronounce favorably upon their motives.

Desire of pleasing arises from love of approbation, a simple principle in the human mind, which is innate. We are all familiar with its developement, both in boyhood and maturity. The child loves the praises of its parents and friends—man that of his equals,—and the conqueror, who has filled the earth with blood, seeks principally the admiration of his fellow-men; nay, even those who pretend most loudly to despise mankind, are often the most eager in pursuit of their admiration; are most desirous of pleasing them.

The principle itself is good, its abuse alone is productive of evil. It is its unnatural developement which leads to calamity.

Let us inquire what are some of the disadvantages, attending the gratification of this desire.

He who wishes to please all, will strive to accommodate himself to the peculiarities of all. When chance has thrown him into the presence of strangers, he must remain irresolute, without knowing what course will please his companions. Until he has learned their opinions he forbears expressing his own, lest he should offend. This places a restraint and fearfulness upon him, which would be commendable, if it were the rules of Christianity he feared to violate,—if it were God, he dreaded to offend. All men do not think alike upon the most common subjects, and the desire to please all will lead such an one to contradict at one time, what he assents to at another. This will not escape detection; and when convicted of such double-dealing, he will be despised; instead of winning men's admiration, completely failing of his object.

*He will disregard truth.* When his opinion is asked, upon something he disapproves in his heart, he cannot be silent, consistently with his wish. He contradicts his better judgment, violates the plain dictates of his conscience, and tells a falsehood. He must be constantly in fear of detection, for no liar can long escape it. This alone will fill him with uneasiness, far too great to be balanced by the trifling satisfaction of pleasing for a moment; and when this does take place, how will he stand rebuked before his fellows, and with what confusion of face will he read his condemnation in their looks. The sense of the obligations of truth, is implanted so deeply in the human heart, that long practice in falsehood cannot tear it entirely away. The most inveterate liar feels ashamed, when convicted before his fellow men.

*He loses self-respect.* What confidence can that man place in himself, who is ready to change his opinion, or to appear to change it with every man he meets? or what respect can he feel for himself, who habitually violates the dictates of his conscience, and in the face of truth utters a falsehood?

So long as self-respect remains, while a man can look within his *own* breast and find approbation there, though the world conspire to execrate his conduct, and condemn his principles and motives, yet the silent approval of his own conscience, is superior to their voice; and though in their estimation he is sunk to the lowest pit of degradation, if his own heart do not condemn him he may still be comparatively a happy man; but when this sense of approbation is lost, the voice of praise has no melody for his ear. The acclamation of millions cannot repeal the decree of his conscience, which sits in silent, but stern judgment upon actions, motives, and thoughts. The trumpet of fame breathes only accents of discord to his ear. What then are the execrations of mankind.

But the worst features of the case are not yet described. *He loses his trust in God.*

He who has placed his entire trust in the praise of men, who has made this, the object of all his actions, and who has sacrificed to it, conscience, love of truth, and self-respect, will think of God as little as posible. He will find no delight in studying his Law; or in reflecting upon his government; for he knows he has violated the one, and he fears the retribution of the other. How can he come into the presence of God, and lay his offering of prayer and praise upon the altar, while he has thus been exclusively seeking the applause of the world?

He cannot endure the presence of the Most High for he has loved the praise of men, better than that of God. How shall this desire be avoided?

Let all settle in their hearts what is right. Every man can accomplish this for himself, by reflection and reading the Scriptures. If he take these for his Pilot he will never miss his haven.

Cultivate a good conscience. This is best done by attending to its admonitions. A moral principle is established—is innate, in our hearts, as a guide, which like all our faculties, will improve by exercise, and decay by neglect. Exercise it then, follow its directions. Its admonitions will become louder, when you are tempted to divert to the creature, what belongs only to the Creator; and when you have neglected the praise of men, to seek that of God, this good angel within will applaud with a voice louder and more sweet than all the acclamations of the world.

*Remember that the eye of God is ever upon you.* We are not willing to do a bad action before our friends; why? Because we think they will disapprove it, and we shall lose their affection. Remember then that God sees us at all times, and will certainly disapprove our preference for the praise of this world. T. P.

FOR THE CHRISTIAN REGISTER.

### STAGE COACH REFLECTIONS.

To one who is much among his fellow men, and who is at the same time in the habit of reflecting upon what he sees, it is interesting at times to sit a silent and unobserved spectator of society, to watch the scenes that are passing before him, and to notice the casual observations and apparently trifling incidents by which characters are exhibited in his presence in their true light. A ride in the Stage Coach affords peculiar opportunities for this observation upon men and manners. For a Stage Coach may be regarded as a miniature representation of society. Here are thrown together individuals of different ages, of different tastes and capacities and pursuits. At first there is a silence and reserve on the part of most. At length the silence is broken by some casual remark upon the weather or some passing observation upon the peculiarities of the times. The conversation gradually becomes more general and more animated, and these fellow travellers become acquainted with each other's characters and pursuits, and interested in each other's welfare and success. I generally enjoy highly these rides, and am often much profited by them. Sometimes I mingle freely in conversation. At others I seat myself in my corner and watch in silence the conversation of my fellow travellers. And I frequently gather up from these incidental but often free and unreserved conversations much that gives me an insight into the confirmed habits—the secret workings and the prevailing attachments of the human heart; much that affords food for future meditation.

A short time since I was riding in the Stage Coach with a number of fellow travellers, through a most beautiful part of the country. The elegance of the various seats which we passed, drew forth expressions of admiration from all present. But there was with us one gentleman, whose whitened locks betokened his advanced years, who acted as an interpreter to the rest. He appeared well acquainted with the country. He could give us the history of every seat which met our eyes, together with the changes of ownership they had passed through, and the names of their present proprietors.

As we were passing one very beautiful seat, he observed that a gentleman from a neighboring city once purchased that place, and expended large sums in fitting it up, as a retreat from the cares and anxieties of a life of business. When he had fitted it up he became dissatisfied,—sold the place at a loss, and returned to the city to engage again in the cares and anxieties of a life of business. But the present proprietor, said he, has a fondness for Agriculture and Horticulture and seems to enjoy himself. I know not, he added, what his taste may be, *but if he is a man of fine taste and keeps good wines, I see no reason why he may not be as happy as it is possible for man to be.* This was but a casual, a passing remark, uttered with much carelessness. And probably it was noticed by no one in the coach besides myself. But carelessly uttered as it was, it arrested my attention, and called forth a train of serious reflection. "As happy as it is possible for a man to be!" And in what is this happiness to consist? In the pleasures of agriculture and of gardening—and in the enjoyment of the momentary relish of delicate wines. I asked myself where in this account of happiness—the highest happiness of which man is supposed to be capable—where is the intellect with all its heaven derived powers—where is the heart with its pure and holy affections—where is the spirit with its prospect of immortality beyond the grave? These are all forgotten in the account. Where too, I asked, is the preparation for happiness in hours of bodily pain—when the eye loathes the sight of beautiful scenery—when the most delicate wines are no longer palatable? These scenes are all forgotten in the account. It is indeed sad to reflect that men should take such limited views of the happiness of which they are capable, and for which they should live. And yet is it not too true that the feelings thus carelessly expressed by my fellow traveller are the feelings by which the multitude are influenced? This world with its honors—its possessions and its pleasure—is the boundary beyond which their desires seldom extend. They labor for these—they live for these and they account him the truly happy man who obtains these. Go to them in the garb of an ambassador of Christ—and speak to them of the religion of Jesus, and they will treat you with respect; they will nod assent to the truth of your remarks, and you will perhaps draw the conclusion that they are deeply interested in these subjects. But throw aside the ministerial garb; mingle with them simply as their companion; watch their plans of life; learn the subjects of their most earnest inquiries;—listen to their free and unreserved remarks, when it is from the heart the mouth speaketh, and you will, if I mistake not, be compelled to conclude, in regard to many, it is this world for which they are living. They seem to have overlooked in the active bustle of life, their own spiritual nature, and their deep spiritual wants. They seem to have forgotten that there is a spiritual and an eternal world beyond the grave to which they are fast hastening. Would that some one might arise with the voice of an angel to awaken men to a living faith in the reality of the spiritual and eternal world—to teach men that they have immortal spirits—which will be capable of happiness and liable to misery long after beautiful forms and pleasant gardens and delicate wines shall have vanished away.

J. W.

FOR THE CHRISTIAN REGISTER.

### SCRIPTURAL INTERPRETER.

Mr Editor,—Will you have the kindness to insert the following notice in the Christian Register, and oblige the Editor of the Scriptural Interpreter.

The numbers of the Scriptural Interpreter have been issued at such long and irregular intervals, as must have caused dissatisfaction. The editor, who is alone in fault, has felt with how much reason the subscribers might complain of this irregularity. The trial of the last year has determined him however again to beg their indulgence, in allowing him to make such a change in the plan of publication as will save him the pain of violating engagements which it seems to him improbable that he could fulfil. He proposes to issue the numbers as he may be able within these limits viz. that there should not be more than twelve, nor less than six, in a year. Each number will contain 48 pages as formerly, and six numbers will make a volume. The subscription will be taken for the volume, instead of the year. In every other respect the work will be conducted as it has been from the commencement, and it is hoped that this single change, in the time of publication, will prevent a recurrence of the disappointment to which the subscribers have so often been subjected.

CHRISTIAN REGISTER.

BOSTON, JULY 26, 1834.

### CATHOLICISM AND ORTHODOXY.

In the late Orthodox newspapers much has been said on the subject of Catholic influence. Many elaborate articles have been written, to awaken alarm respecting their operations, and to excite to zealous efforts against them.

Feelings somewhat similar on this subject, seem to have been entertained by our Episcopal brethren, though comparatively little has been said by them. In a passage which we have quoted in another part of this paper, the editor of the "Churchman" says, "In the mass of population the enthusiasm of the Methodists, burning with the free spirit of the gospel, would prove an antidote to the machinations and spiritual tyranny of the Papal priesthood, the want of which nothing else could supply." From the same paper from which the above is quoted, we learn that bishop McIlvaine, in his address before the convention of Michigan, "ascribes the present embarrassments of the Mission at Green Bay, 'to the efforts of certain instruments of the Papal priesthood,' to ruin the character of the Superintendent, and bring the Missions into disgrace."

We may infer, from these statements, and from the measures of the Orthodox,—if there was no other proof of it, that the Catholics are very active and laborious in their endeavors to disseminate their principles. We are of the opinion however, that their efforts are principally confined to those who were educated Catholics, and the descendants of those who are thus educated. We have seen no satisfactory evidence that many Protestants have been converted to the Catholic faith. If we are in error on this subject, we should be glad to be set right. There may be some in the newly settled parts of the country, who are far removed from other kinds of worship, who attend the ministrations of the Catholics; but where there is an opportunity of choice, we are persuaded that very few educated as Protestants, ever embrace Catholicism.

If however, only this which we admit be true, viz.—that those only, who are educated as Catholics, and their decendants, are brought and kept under Catholic influence—even this is sufficient to occasion anxiety and zealous effort to counteract and stay their influence; especially when we consider with what unexampled rapidity, both by natural increase and by emigration, this class of people is multiplying among us.

We might speak of the political bearings of the subject, so far as it regards the increase by emigration, since this class of people being generally extremely ignorant, are often imposed upon and easily made the instruments of unprincipled demagogues. This, however, is foreign from our present purpose, though it may well excite the attention of our national Congress to a modification of the laws respecting naturalization. Our principal purpose now is to consider the bearings which the facts may have upon the subject of our religious liberties, and the freedom of the mind generally. We must remark here, however, that so far as we oppose Catholicism, we act on principles which bind us to an equally decided if not as universal opposition to Orthodoxy. We regard the measures and spirit of both denominations as essentially inimical to religious freedom—and the inborn rights of the human mind.

We do not say this to provoke controversy, or because we are indifferent to the good feelings of those, with whom, if their own exclusiveness do not forbid, we will still rejoice to sympathize and cooperate as Christians. No: but we say it from deep and sorrowful conviction of the truth and reality of the suggestion. It cannot be pretended, by either denomination, that their leaders permit—much less that they encourage anything like freedom of inquiry on religious subjects. The Catholics are afraid of a book which has not had the sanction of the priests; and the Orthodox leaders discourage and oppose as much as they are able, a free and full examination of the arguments for Liberal Christianity, or whatever else does not accord with their views; and by the bias which they are giving to the minds of the young, in their Sunday schools, they are doing more, beyond estimation—than the Catholics do or ever can do,—as we apprehend—in riveting the chains of an odious and heart-sickening spiritual tyranny. We use strong language, because we think that truth demands it, and because we desire that our Orthodox brethren may be made sensible of the inconsistency of opposing the Catholics, and making such efforts to cast the mote out of a brother's eye—whilst all the time neglectful of the beam that is in their own.

### SENIOR SABBATH CLASSES.

We have often of late called the attention of our readers to the subject of Sunday Schools. It is more and more acknowledged to be a subject of leading importance, and the few past years have shown results of Sunday school instruction in the highest degree gratifying. But the efforts of the friends of Sunday schools have been principally directed to the younger pupils; and after a certain age, the most advanced give place to younger pupils and withdraw from the schools. This has always seemed to us an essential defect of the system. It is true that active and devoted clergymen have in several instances took them up when they left the schools, and by forming Bible classes have, under their own immediate instruction, carried them forward to a preparation for becoming Sunday school teachers themselves. When this has been done, the happiest effects have followed. Without it, the early Sunday school instruction, though invaluable, falls far, very far short of its intended and its easily practicable effects.

When the pupil is carried forward to a preparation for engaging as a teacher, his religious habits and principles are in a good degree fixed, and by the discussion and the instructions of the pastor at the Teacher's Meetings, he is able to advance rapidly in his acquirement of religious knowledge.

We shall not be deemed presumptuous, we hope, in taking the liberty to commend this subject earnestly to the attention of those who have hitherto neglected this most important means of giving efficiency to early Sunday school instruction.

On this subject we will quote an agreeable article from the "Southern Rose Bud." Not that we think the plan suggested, can be adopted in all places, or that it is the only one that might be advantageously used; but as furnishing hints that may be turned to excellent account, in advancing that instruction in which are so intimately bound up, the highest interests, both worldly and spiritual, of the rising generation.

It is often a source of embarrassment, to know precisely the mode, in which to direct the minds of young ladies and gentlemen, between the ages of thirteen and sixteen, who have left their classes of Juvenile Catechism. To burden them with any subject to memorize, when their week is crowded with study, is clearly injudicious. We would therefore humbly suggest a mode, that seems calculated to keep alive a gentle and pious action on the mind and affections, and promote that social feeling, which should bind together a religious community.

Let a teacher purchase for his class two handsome books, with or without engravings, and call them *Sacred Albums*: then request his pupils, (now become his companions,) in regular rotation, to bring each successive Sabbath a selection in poetry or prose, of a religious character. Let the books be exchanged from one sex to the other, to promote variety.

For a time, the teacher may read these selections himself aloud, but it is advisable, that every writer should read their own.

We have been gratified to observe among pupils collected from the various day schools of Charleston, in a class thus constituted, the admirable reading, which has been elicited by this arrangement, and we cannot but render this tribute to correctness in pronunciation, and sensibility of manner; a tribute which belongs as well to teacher, as the taught.

The sacred albums should be taken home by the proposed writer on Sunday, and kept through the week.

Any one can perceive, at a glance, the effect of thus circulating, in a family, the effusions of the purest and best authors, and of having them brought under their observation in a form so well calculated to attract attention as this.

It is not always necessary for a teacher to comment on the selections; for, two good specimens of poetry or prose, read with *feeling* and judgment, sufficiently fill the mind; but circumstances will often arise, when he will be glad to enlarge upon the thoughts and views, to the intelligent beings, whose bright eyes are looking toward him, lit by the beauty and glow of immortal souls. The sacred album, when filled, should be transferred to the Church Library; and thus the young of the next generation will receive an interesting legacy, and the old occasionally review those effusions, given in the freshest and most 'palmy state' of their existence;—the first fruits of hearts now ripened and perfected, which were offered to their "Creator in the days of your youth."

Come up to this holy work speedily, and earnestly, all ye hesitating and doubting young men and women. You will find it the source of satisfactions and improvement of which you have not even dreamed. Awake to this holy work—to the higher stages of it—all ye drowsy and sluggish ones—parents and pastors—who by neglecting to take the special oversight of the religious instruction of the pupils as they pass from the hands of the Sunday school teachers, have let slip—slighted, shall we say—golden opportunities of nourishing into beauteous expansion these buds of promise.

EPISCOPAL THEOLOGICAL SEMINARY, NEW YORK. Efforts have been recently made to increase the popularity and usefulness of this institution. Bish-

op Onderdonk is at the head of the faculty; but we have seen no account which enables us to state the number of professors or pupils, or the course of instruction. Letters to the bishop have been published, however, by the professor of Ecclesiastical History, and also by the professor of pastoral theology and pulpit eloquence, from which we learn the course of study in these departments. The facts we wish to state will be best learnt by extracts from the letters. The professor of Ecclesiastical History is Rev. Francis L. Hawks. In his letter of June 24th to the bishop he says,—

Pursuant to the request of the Standing Committee of the Board, at the commencement of the term which is just expiring, I began to give instruction to the Senior and Middle Classes in the department of Ecclesiastical History. The text Book has been Murdock's translation of Moshcim's work, and the plan pursued has been a mixed one, embracing instruction by *lecture*, together with what is usually termed *recitations*. The lectures afforded ample room for references to various authors, with the introduction of extracts read at the time of lecturing from the authors themselves; and such reflections upon facts were introduced, as it was hoped would lead the minds of the students to dwell upon the philosophy of History. For the most part classes took notes. At the recitations the young gentlemen were questioned upon the substance of the previous lecture, and were also examined upon the text book. The middle class has been carried up to the dawn of the reformation. The senior class in addition to attendance upon the lectures and recitations which embrace that portion of church history, has been instructed also in the period from the reformation onward.

Each class had one recitation per week. You will at once perceive, sir, that under such circumstances, but little more could be done than to seize the prominent points, and trace the great landmarks of ecclesiastical history. * * * In teaching history, experience alone confers the important art of judicious condensation; I will therefore venture to hope that the practice of the past may in some degree supply those deficiencies which no one feels more sensibly than I do, and that the instructions of the next year will be more profitable to the students than have been those of the term which is just closing.

Rev. Henry Anthon, professor of Pastoral Theology and Pulpit Eloquence says in his letter of June 17th,

That he entered upon the duties assigned to him the 17th of March, by the delivery of an Introductory lecture to the students. Since which time until the 16th of the present month, (with the exception of the recess granted by the faculty to the students,) he has met the junior and middle classes every Monday morning at the Seminary, and the senior class on the afternoon of the same day at St John's Chapel. In the morning meetings the service of the church has been performed by two of the students; one from the junior and another from the middle class, and three sermons have been read by members of those classes in alphabetical rotation. In the afternoon exercises, the service and two sermons have been read by the senior class. Discourses have also been submitted for examination and criticism. "Claude's Essay on the Composition of a Sermon" has been used as a text book, and with reference to his system of rules, the students have been in some degree exercised in the analysis and divisions of texts and the preparing of schemes or outlines of sermons. In consequence of the advanced stage of the seminary year when the duties of the department were assigned, and also of the wishes expressed by the students, it was deemed expedient to confine their attention chiefly to the practical exercises in this branch. In that of pastoral theology, the undersigned was obliged to content himself with recommending some approved works to the attentive and devout examination of the students.

## REV. GEORGE CHAPMAN.

We have been permitted, through the kindness of the family to whom the following letter was addressed, to copy it in our columns.

*Louisville, June 21st, 1834.*

DEAR MADAM,—The news of your late bereavement has awakened among us emotions of regret and sympathy, and we mingle our mourning with yours, at the early decease of your late and much lamented son.

The duty of transmitting to you, the annexed expressions of the feelings of those who knew him in this place, as an endeared Pastor and friend, has been placed in our hands; and is now discharged, in the consoling remembrance, that his stay among us has left but one common sentiment of personal regard, and affectionate gratitude for his ministerial labors.

He has passed from the valued ones of earth, and we feel the assurance, in common, that the treasure of his well spent life, will be a pearl of price, where only it receives its true and final estimate.

We beg you to make known our sentiments to the remaining family and friends of your late son, and to accept for yourself personally the assurance of our esteem and continued remembrance.

We remain, dear madam, your friends in affliction.

SIMÉON S. GOODWIN,
E. H. LEWIS,
SAMUEL B. SUMNER,
F. E. GODDARD,
JAMES C. BLAIR. } *Committee &c.*

The members of the First Unitarian Church and Society in the city of Louisville Ky., having just received the melancholy intelligence of the decease of their first and late pastor the Rev. George Chapman of Boston, deeply impressed with the purity, moral worth, and religious devotion, of their late valued friend, tender the following expression of their sentiments on the occasion. At a meeting held at the church, June 20th, 1834.

*Resolved*, that the ministrations of the Rev. George Chapman, among us, have left a lively and lasting memorial of a faithful servant of God, and a devoted expositor and follower of the religion taught by Jesus Christ.

*Resolved*, that we hereby testify our affectionate remembrance of his pure, zealous, and able labors among us, in building up in this city, the church of the Father, the only true God, and the religion of Christ, whom he sent; in founding and superintending our sabbath school, and in setting us an example of a pure and devoted minister of the Prince of Peace.

*Resolved*, that we condole in Christian sympathy with the afflicted mother and surviving relatives of our departed friend, and trust that they as well as we, may feel an alleviation to their and our grief, for what our limited faculties might deem the premature departure of our late spiritual guide, by the confiding trust that he has gone to our common home, the bosom of our Father and his Father, our God and his God.

*Resolved*, that the Rev. Mr Pierpont, now on a visit to this city be requested to deliver a discourse before the society on the life, character and religious ministration of the late George Chapman, the first pastor of this church.

*Resolved*, that Messrs S. B. Sumner, E. H. Lewis, S. S. Goodwin, James C. Blair and F. E. Goddard, be a committee to forward to Mrs Chapman, a copy of the foregoing resolutions as a testimonial of our respect, and regard for her departed son, and our spiritual friend.

GEO. W. MERIWETHER. *Ch.*
A. LOVERING, *Secretary.*

INDIANS OF MARTHA'S VINEYARD.—The Indians on this Island, and on Nantucket, as well as the Narraganset Indians, have for many years past been instructed in religion and letters, by Rev. Frederick Baylies.

The number of Indians of all classes on the Vineyard is about 400. Of the pure Indian blood there are but about ten or twelve now remaining. The rest are mixtures of various degrees with the white and negro races.

The number of pupils in all the schools under the care of Mr Baylies it about 200. The average attendance, however, is only about 150.

There are five different stations amongst which Mr Baylies divides the time he devotes to personal instruction in the schools. The apportionment is as follows;—at Nantucket 4 weeks; Chabaquidick 4 weeks; Christiantown 2 weeks; Gayhead 4 weeks; Narraganset 4 weeks. Besides his own personal labors he employs female teachers, as follows, viz. at Nantucket 12 weeks; Chabaquidick 12 weeks; Christiantown 9 weeks; Gayhead 8 weeks; (and the people also employ a female teacher here 8 weeks;) and at Narraganset 12 weeks.

Mr Baylies believes that his labors have been blessed, and that the Indians have been benefitted by his efforts; but he thinks that his most important and satisfactory field of usefulness has been the schools.

EPISCOPACY AND METHODISM.—In the Churchman of the 19th, we find the following remarks. They are the closing part of an editorial article, explanatory of some previous remarks in regard to Methodism. It is pleasant to witness so much of a peacemaking and conciliatory spirit between these denominations.

"We confess, however, that we cannot look on the Methodist denomination without a feeling of respect and gratitude for their labors—unrivalled since the apostles' time in extent and success—for the spread of the Gospel: and at a time when the lovers of gospel truth seem, by tacit consent, to be forming a common phalanx against the opposite enemies of a self-willed skepticism and a degrading superstition, we especially deprecate any thing which needlessly tends to promote jealousies and alienation. In the mass of the population the enthusiasm of the Methodists, burning with the free spirit of the Gospel, would prove an antidote to the machinations and spiritual tyranny of the Papal priesthood, the want of which nothing else could supply.

INSTALLATION AT MARLBOROUGH. On Wednesday, 25th ult. Rev. William Morse was installed over the second Congregational Society in Marlborough. The order of exercises was as follows; Reading of the Scriptures and Introductory Prayer, by Mr Ballou, of Mendon; Sermon by Mr Walker of Charlestown; Prayer of Installation by Mr Deane of Boston; Charge by Mr Allen of Northborough; Right hand of fellowship by Mr Hudson of Westminster; Address to the Society by Mr Allen, of Bolton; concluding prayer by Mr Sweet of Southborough.

ORDINATION AT WEST-BRIDGEWATER. We learn that Mr Richard Stone, who has been pursuing his theological studies under the direction of Rev. Bernard Whitman, of Waltham, has received and accepted an invitation to become the minister of the Congregational Society in West-Bridgewater, as successor of the late Dr John Reed. The ordination will take place on Wednesday, the 20th of August. The sermon will be preached by Rev. Jason Whitman, General Secretary of the American Unitarian Association.

UNITARIAN BOOK AND PAMPHLET SOCIETY. The annual meeting of the Unitarian Book and Pamphlet Society will be held in the vestry of Rev. Dr Channing's Church, in Berry Street, on Thursday evening next, 31st inst. at 8 o'clock. The punctual attendance of the members is requested; and all persons interested in the objects of the Society are also respectfully invited to be present.

## GENERAL INTELLIGENCE.

BOSTON SAVINGS INSTITUTION.—A very satisfactory report of the affairs of this excellent Institution was made on the 15th inst. by the Treasurer, Hon. James Savage. We quote parts of the Report, not having room for the whole.

"Never has the benefit of the Provident Institution for Savings in the town of Boston, been so well exhibited as in the last half year. Large classes of our community have enjoyed the acquisitions of their previous frugality, who, in the general failure of employment, must otherwise have suffered. The number of payments, since the last semi-annual meeting, exceeds 3500, the principal withdrawn is $284,160 66, a greater amount, by $65,476 37, than in the equal preceding term. So large a sum has not been paid out in any of our more than thirty-four half years' experience, not even when the rule which allowed interest on an account of 1000 dollars was changed, twelve years since, and all persons having more than 500 dollars were informed that no interest would be given on a larger sum, and of course much of the deposites was withdrawn. The amount of principal received in the same time is $244,594 22, which is less, by $53,168 78, than in the period preceding: the number of the deposites was only 4886—viz. 3416 for old accounts, and 1470 for opening new ones, while 1533 were closed. This thirty-fifth semi-annual Report of the Treasurer is then the first, in which a diminution of depositors has been represented. It may excite surprise, that, under the circumstances, so small a reduction is found.

The DR. side of the Treasurer's account shows the whole amount on hand, principally from deposites, to be $1,779,864 77

On the CR. side the account is thus:

| | |
|---|---|
| United State 5 per cent. Stock and Massachusetts scrip, | 23,000 00 |
| Loans to cobnties, | 68,000 00 |
| Loans to towns, | 159,480 20 |
| Bank stock of twenty-three Banks in Boston, | 616,862 25 |
| Bank Deposites bearing interest | 401,850 00 |
| Annuities in trust, | 46,000 00 |
| Real Estate, | 22,815 50 |
| Notes received with a pledge of the Boston Banks, at 90 cents per dollar, | 407,790 09 |
| Balance in Union Bank, | 7,620 73 |
| Interest due, but not yet received, | 204 98 |
| Interest accrued, but not yet due, | 26,246 54 |
| | $1,779,864 77 |

*Harvard University.*—It is provided by the laws of the University, that "in cases of combinations to resist, or disobey the Faculty, or laws of the University, if so many be actors, or abettors, as to render it inexpedient to punish all concerned, the Faculty will select for punishment as many of the offenders, as they may judge necessary to secure the end of punishment, and those who have been most culpable, when known, shall be selected for punishment."

In pursuance of this provision, seven members of the Senior Class, who are regarded by the Faculty as the most culpable, have been dismissed. Parts for the approaching Commencement have been assigned, and degrees will be conferred on the other members of the class, as usual.—*Bal. Adv.*

*New York University.*—The Commencement at this Institution took place on Thursday, when the degree of A. B. was conferred on nine students, all of whom took a part in the literary exercises of the day.—*Ibid.*

*Lafayette.*—We understand that the committee appointed at the Young Men's meeting some evenings since to adopt measures relative to paying due honors to the memory of Lafayette, have agreed to recommend that a monument be erected in Mount Auburn, and that funds to the amount of $2500 be raised for that purpose in the different wards of the city, and that no individual be allowed to subscribe a larger sum than *one dollar* for this purpose. A meeting will probably soon be called, when this project will be acted upon, and undoubtedly adopted.

We understand that Mr Webster's engagements will prevent his delivering the Eulogy on the character and services of this eminent man. And we learn that Edward Everett, whose well known patriotism and eloquence, peculiarly fit him for the task, has been requested to deliver the Eulogy, and has accepted.—*Mer. Jour.*

*Boston and Providence Rail-Road.*—This Railroad, —says the Advocate—is progressing to completion pretty rapidly on the sections above Canton Factory, where a stupendous work is going on. A very long viaduct is now constructing across the Factory stream and pond, composed of solid stone, fifty feet high and thirty feet wide, to enable the Rail Road to reach the high grounds beyond. After leaving Dedham low plains, the road strikes to the eastward toward the elevated land in Canton, where most unexpectedly after removing the earth to the depth of ten feet, an immense mass of solid rock was discovered, which will take a long time to drill through, and cost the company on that section sixty thousand dollars more than the estimate. The ground from this section rapidly descends away toward the stream, making necessary, to preserve the elevation, an embankment of earth of fifty feet high in some places. On reaching the pond, a stone viaduct is to be constructed over it and the low grounds in the vicinity of it, at an elevation above the roof of the stone Factory, which has now raised its gates to draw off the water, to enable the Rail road contractors to lay the foundation of the bridge. When completed, this part of the road will present a singular appearance to the spectators, either above or below, and unless guarded by a strong iron railing will produce a rather giddy sensation to the passenger across it. Having reached the hill above the Factory, it proceeds toward Sharon through a deep cut in the edge of that town, thence by a high embankment of nearly a mile in length and twenty-five feet high to Sharon Plain, where a deep cut of fifty feet is made for a quarter of a mile: thence to the swamp in that town, which is the summit level of the road, being two hundred and fifty-six feet above Boston tide water.

For fifteen miles beyond this the road is straight and level, carrying the road through East Attleboro' burial ground, which part of the road is graded or nearly so, leaving only the termination of the road to be determined on the Providence end of it.

Owing to the difficult work on the Canton lower sections, just named, the road cannot be opened this year. *Advocate.*

*Locomotive Engines.*—The first Locomotive Engine built in New England has been lately completed by Mr Bouton, at the Mill Dam Foundry near this city, for the Boston and Worcester Rail Road. It is in daily use on that road, and proves to be a very excellent engine, probably equal to any that has been built any where. It is called the Yankee. The Yankee carries regularly a load of forty tons from the Depot in Easton to Needham, a distance of 12 1-2 miles, on nearly four miles of which there is an ascent of thirty feet in a mile, in 47 to 50 minutes. Its full speed has not been tried, but it has run a mile in less than two minutes. The workmanship appears to be of a superior kind, very exact, strong, and well finished, every part working well on the first trial, with one or two very trifling exceptions. The success of this experiment proves that engines of the best kind may be built in this country, and from the number of Rail Roads which are now building it is evident that it must become an important branch of manufacture. *D Adv.*

*The Poles.*—The Atlas gives the following statement respecting the measures for the promotion of the interests of the Polish emigrants.

The Polish Committee of this city have made arrangements for commencing the settlement of the township granted by Congress to the exiles. We learn that Capt. Bansakiewich, with ten of his countrymen, will start in a few days for Vandalia, to select the land, and commence operations. They will serve as pioneers to the others, who will follow them in detachments, as soon as the arrangements can be made. We are happy to perceive that the Committee have adopted this mode of procedure, in preference to giving the proceeds of the subscription and contribution directly to the Poles, or supporting them in idleness. The leader of the expedition is a worthy representative of Poland; a gentleman and a soldier; and every way competent to the task of founding a western Warsaw.—*Atlas.*

*Horrors of the African Slave Trade.*—A passenger in the Poland, from Trinidad, Cuba, informs that a few days before he sailed, it was reported that a Spanish armed brig had landed a few miles to the eastward of that port, about 100 slaves from Africa. When this brig was about to sail from Africa, a part of the slaves on board made their escape, which so much exasperated the Captain, that he seized upon several members of the household of the chiefs, threatening to detain them as hostages till the deserters were retrieved. In the way he succeeded in regaining all but six or seven; but the natives were so enraged with the Captain, that when he went on shore, they fell upon him and put him to death. The hostages seeing this act from the vessel and expecting that their turn would come next, jumped overboard, and only two or three of them succeeded in reaching the shore. The brig then immediately got under weigh, in charge of the mate. This report was made by one of the crew.—*N.Y. Mercantile.*

*Mortality.* By the city bill [New York] in another column, it will be found that the number of deaths last week is unusually great; there is, however no prevailing sickness, and the general health of the city is good. Of the whole number of deaths twenty-five were occasioned by drinking cold water during the intense heat, twenty-nine were by consumption, and twenty-two by convulsions, seventy-nine were interred in the burying-ground connected with St Patrick's cathedral, and thirty-four in Potter's field.—*Com. Adv.*

*Bowditch and Webster.*—The marble busts of these great men of the East, just completed by our fellow citizen Frazee, were exhibited at the Exchange yesterday, and elicited much praise. We presume that they will be satisfactory to the public spirited feeling which has caused them to be formed.—*N. Y. Jour. Com.*

*Rioters of New York.*—Three of the rioters have been sentenced to one year's imprisonment, and five of them to six months imprisonment, on Blackwell's Island.

Seven were acquitted. The trial of all who gave bail is postponed to the next term.

*Reports of Cholera.*—The report of Cholera at Montreal, is narrowed down upon the authority of a gentleman who left that city on Saturday last.

"He says that eight or ten deaths had occurred among the emigrants under the sheds provided for them, which was not to be wondered at. Two or three citizens also died suddenly of Cholera morbus, or perhaps of Asiatic Cholera, yet there was nothing to warrant the alarm which appeared to be felt along the road, and which seems to be springing up in this city."

*Cholera.*—Dr Drake of Cincinnati, in a communication to the Democratic Intelligencer, under date of the 11th inst. announces that the Asiatic cholera has reappeared on the river, both above and below that city. He states that most of the attacks were sudden, and that the disease ran its course in a single day. He earnestly enjoins it on those that are attacked, to make instant resort to medical aid,—as "whatever can be done, must be done the first hour."

*The Mormons.*—We gave last week an account of an expected contest between the Mormons and the citizens of Jackson County Missouri. It seems that hostilities have been suspended. The St. Louis Times of July 5th says,

By an article in the last Republican we learn that the Mormons have declined a *personal* combat with the citizens of Jackson county, for the possession of the disputed territory, which they call the Holy Land, and left it for time to determine—they still maintain that that portion of the country is the true Zion, and that it may not be established for one hundred years to come. They have taken time enough for the accomplishment of their designs, if *time* is the only requisite.

*Deaths by drinking cold water.*—A correspondent of the Brattleboro Inquirer, speaking of the recent deaths in New York and other places in consequence of drinking cold water, says,—It is unhappily the case, that people overlook efficacious remedies, and such as are mostly at command. From one to two gills of water, taken as hot as can be swallowed, would rescue some. Hot breakfast tea, or mint, or peppermint tea, would suit others. A large sponge, dipped into hot water, then squeezed nearly dry, and applied to the stomach, would also relieve. These are remedies which any friend or assistant can apply with a quiet conscience, without waiting for medical advice.

*Researches in Abyssinia.*—We find the following paragraph among the extracts given in the public papers from late foreign Journals. It is appears under date, Paris, June 5th.

Among the curiosities which M. Ruppel has brought from Abyssinia, are two remarkable manuscripts. One is a Bible, said to contain a new work of Solomon, one or two new Books of Esdras, and a considerable addition to the fifth book of Esther, all perfectly unknown in Europe.—It also contains the Book of Enoch, and fifteen new Psalms, the existence of which was already known to the learned.—The other manuscript is a species of code, which the Abyssinians dated from the Council of Nice (325), the epoch at which it was promulgated by one of their Kings. This code is divided into two books: the first relates to canonical law, and treats of the relations of the Church with the temporal power; the other is a sort of civil code. There are also some remarkable hymns, because they present the return of consonancy, the only feature of poetry to be found in Abyssinian literature.

A letter of thanks has been addressed by thirteen British masters of vessels to the commander of the United States ship Natchez, at Rio Janeiro, for the prompt assistance which he rendered the British brig Ranger, by sending his boats to that vessel while in distress, on the 29th of May.

*Latest from Europe.*—An arrival at this port brings London dates to June 19th.

The most interesting facts in the English news, are the arrival of Don Carlos and his suite, at Portsmouth, and that efforts are making for the abolition of imprisonment for debt, excepting in cases of fraud and also for important amendments of the poor laws.

The affairs of Greece, and the East, generally are considered as very unsettled, and that a rupture between the European Powers would not be surprising.

*To Correspondents.*—Reflector is received, and will appear in our next.

## MARRIAGES.

In this city, Mr Joseph Dickson to Miss Margaret Hicks; Mr Milton A. Straw to Miss Eliza W. Tarbox; Capt. Thomas Reed Jr of Abington, to Mrs Hannah Geyer.

In Salem, Mr Benj. Pedrick to Miss Hannah H. Eaton; Mr Samuel W. Cate to Miss Mary E. Southwick; Mr Wm Robbins to Miss Betsey Nichols.

At Lebanon Springs, by Rev. Mr Sandys, Dr Obed S. Marshall, of Charlestown, to Miss Frances Adilia Gustin, of Pittsfield.

In Dover, N. H. Gardner Ruggles, Esq. of Barre, to Miss Eliza Gilman.

## DEATHS.

In this city, Mrs Sarah Bean, relict of the late Aaron Bean Esq, 52.

At Dorchester, on Monday last, Timothy F. Jacobs, 18, son of Benjamin Jacobs.

In Malden, Bernard Green, Esq. aged 82.

In Hingham, on Saturday morning last, very suddenly, Mrs Lydia, wife of Thomas Loud, Esq., Postmaster, 61.

In Weston, Deacon Isaac Hobbs, 69.

In Watertown, Mrs Lucy, widow of the late Rev. Richard R. Eliot, 73.

In Quincy, Miss Sally Tirril, 79.

At Salem, Mrs Catherine Matthews, 55; Mr Thomas Ingalls, 24.

In Groton, Mr Isaiah Hill, a soldier of the revolution, aged 74.

In Sandwich, Mr Thomas J. Burgess, of the house of B. Burgess and son, of this city.

In Worcester Mrs Elizabeth Hamilton, widow of the late Capt. Asa Hamilton, 67. Mary L. wife of William Jennison, Esq. 35.

Died, at Framingham, 17th inst. infant son of Dexter Stone of Philadelphia.

At Northfield on the 21st inst. Edward Jarvis, son of Rev. George W. Hosmer aged 2 years.

In Salsbury, Vt. Rev. George Leonard, of Cornish, N. H. aged 51.

In England, Rev. E. Fulham, D. D. Rector of Lincoln College, Oxford, since 1792, aged 100.

EMERSON'S THIRD PART of the North American Arithmetic. In answer to the numerous inquiries from Teacher's, relative to the progress made in this work, and the probable time of its publication, we remark, that the work will extend to about 275 pages, of which about 200 are now stereotyped, the work will probably be published by the first of September. RUSSELL ODIORNE & CO. July 26.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for November and December.

CONTENTS.—Practical remarks—Matt. xiii. 24—53.—Translation and Exposition—Matt. xiii. 54—58.—Translation and Exposition—Matt. xiv. 1—13.—The Family of Herod.—Points of resemblance between the Mosaic and the Christian dispensations.—Points of contrast between the Mosaic and the Christian dispensations.—On apparent contradictions in Scripture.—On a reprint of the early English translations of the Bible.

July 12.

FOR Sale at this Office, a first rate Washington Press, Medium size.

EDINBURGH REVIEW, NO. CXIX.

THIS Day published By LILLY WAIT & CO. Edinburgh Review, No. CXIX.

CONTENTS.

Art. I. The Life of Lieutenant-General Sir John Moore, K. B. By his brother, James Carrick Moore.

II. Fanaticism. By the Author of Natural History of Enthusiasm.

III. Lives of the most Eminent British Painters, Sculptors, and Architects. By Allan Cunningham.

IV. Journal of a West India Proprietor. By the late Matthew G. Lewis.

V. 1. Historical Researches into the Politics, Intercourse, and Trade of the Carthaginians, Ethiopians, and Egyptians. By A. H. L. Heeren, Professor of History in the University of Goettingen. Translated from the German. 2. Historical Researches into the Politics, Intercourse, and Trade of the Principal Nations of Antiquity. By A. H. L. Heeren, Professor of History in the University of Goettingen. Translated from the German. Asiatic Nations.

VI. Pindar in English Verse. By the Rev. Henry Francis Cary, A. M.

VII. The Round Towers of Ireland; or the Mysteries of Freemasonry, of Sabaism, and of Budhism, for the first time unveiled. 'Prize Essay,' of the Royal Irish Academy, enlarged, and embellished with numerous illustrations. By Henry O'Brien, Esq., A. B.

VIII. On the Connection of the Physical Sciences. By Mrs Somerville.

IX. Poems; chiefly Religious. By the Rev. H. F. Lyte, A. M.

X. 1. First Report by Messrs. Villiers and Bowring on the Commercial Relations between France and Great Britain. 1834. 2. Addresse des Negocians de Bordeaux aux Chambres Legislatives.

XI. Report made to his Majesty, by a Royal Commission of Enquiry into the State of the Universities of Scotland. (Ordered by the House of Commons to be printed, 7th October, 1831.)

XII. 1. Poor Laws in Ireland, considered in their probable effects upon the Capital, the Prosperity, and the Progressive Improvement of that Country. By Sir John Walsh. 2. Report of Evidence from the Select Committee on the State of the Poor in Ireland. Ordered by the House of Commons to be printed, 1830.)

July 26.

THE BIBLICAL REPERTORY, AND THEOLOGICAL REVIEW;

Conducted by an Association of Gentlemen in Princeton, New-Jersey, and published Quarterly, in January, April, July, and October: by

WILLIAM S. MARTIEN,
*No. 9 George street, Philadelphia.*

Each number contains about one hundred and fifty pages, octavo. Price—Three Dollars per annum, in advance; or, Three Dollars and Fifty Cents, if paid during the year.

Subscriptions will be gratefully received by the Publisher, or any of the following Agents:

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*Pittsburg, Pa.*, Robert Patterson, Bookseller.
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*Natchez, Miss.*, Rev. Benjamin Chase.

The Biblical Repertory was begun at Princeton in 1825, by the Rev. Charles Hodge, Professor of Biblical Literature in the Theological Seminary, who was for a number of years its Editor. For the last four years it has been under the Editorial care of the Rev. James W. Alexander. The original intention of the conductors was to make it a repository of rare or valuable treatises in the department of Sacred Criticism and Biblical Interpretation, and it was the earliest publication of the kind in America. In 1829 the plan of the work was so far enlarged as to take in the whole field of Theological science, without however losing sight of its primary aim.

Notwithstanding many difficulties, it has continued for almost ten years to enjoy much patronage, as the vehicle of important information; and it is no assumption to say, that few works, during an equal period, have issued a greater amount of useful matter, appropriate to the wants and circumstances of the Christian public, and especially, of clergymen and men of letters. It has at all times exhibited and defended the doctrinal standards and distinctive polity of the Presbyterian Church. The articles which fill its volumes, have, in a majority of instances, proceeded from writers who possess the confidence of the church. These have given a full view of the most interesting controversies, and have presented a fair survey of religious literature and the state of theological opinion, by means of Reviews, Original Essays, and Translations.

Instead of enumerating all the articles which have appeared, the publisher prefers to subjoin a brief selection, from which some idea may be formed of the character and contents of the work.

I. Original Essays and Dissertations. The plans and measures of the American Education Society have been discussed in a number of interesting treatises, which excited very general attention. Various important articles have appeared, respecting the New Haven controversy, and other topics of prevalent interest. Among these are: The Early History of Pelagianism—Inquiries concerning the Doctrine of Imputation—Original Sin, as held by the Church, before and since the Reformation—On the Inability of the Sinner—The Christian Spectator on Imputation—New Divinity Tried, &c. &c.—The Bible a Key to the Phenomena of Nature—The Eternal Sonship of Christ—On the Use of Liturgies—On a Call to the Gospel Ministry, (by the late Dr Fisk)—God the Ultimate End of all Things—The Use and Abuse of Systematic Theology—Account of Church Government in Prussia—History of the Druses—On Cause and Effect—On Church Music—Correspondence with Foreign Churches, (by the late Dr Rice)—Characteristics of the Age, (by Dr Fisk)—Populousness of the Antediluvian world, (by Professor Halsey)—Domestic Missions—Historical Statements of the Koran—Persian Lexicography—Hebrew Grammar—Sunday Schools—On New Measures—On Hasty Admissions to the Church, &c. &c.

II. Reviews. Brittan on Episcopacy—Cooke on Episcopacy—The blacksmith's Letter on Episcopacy—Joy's works—Stuart on the Romans—Stuart's Letter to Channing (reviewed by Dr Rice)—Stuart's Chrestomathy—Woods on Inspiration—Woods on Baptism—Memoir of Farel the Reformer—Murdock's Mosheim—Bush on the Millenium—Mackintosh's Ethics—M'Ilvaine's Evidences of Christianity—Sprague on Revivals—Sprague's Letters to Young People—De Sacy's Arabic Grammar—Gallandet's Juvenile works—Richardson's Arabic Lexicon—Articles of the Synod of Dort—Lord's Life of Christians—Gibb's Lexicon—Babington on Education—Johnson's Modern Judaism—Matthew's on the Divine Purpose—Howe's Works—Burckhardt's Arabia—Life of Payson—Douglas' Advancement of Society—Anderson's Greece—Swan's Letter's on Missions—Fry on Second Advent—Pascal's Provincial Letters—Payne on Mental Science—Cox on Regeneration—Green's Lectures on the Catechism—Dugald Stewart's Works—Luther's Private Correspondence—Oberlin's Life—Madden's Travels in the East—Jahn's Hebrew Commonwealth—Brown on Cause and Effect—John Pye Smith's Discourses—Mueller's Life of Erasmus, &c.

III. Translations from the Latin, Greek, German, and French. Beck's Monogrammata Hermeneutices, &c. &c.—Tillman on Historical Interpretation—Warnekros de Fertilitate Palestinæ—Staeudlin on Rationalism—Knapp on the Holy Spirit—Morus on the Style of the New Testament—Michaelis on the population of Palestine—Walch on Catechetical Instruction—Ernesti's Tracts on Interpretation (translated by Prof Patton)—Origen's Exhortation to the Greeks—Tholuck on the Study of the O. T., (by Prof. Patton)—Herder on Hebrew Poetry, (by Pres. Marsh)—Reinhard on Miracles—Eichhorn on the Gospel of John—Tholuck's History of Theology in the 18th Century—Stapfer's Life of Kant—Rosenmueller on Archæology—Flatt on the Deity of Christ—Witsius on the Councils of the Hebrews—Hengstenberg on the Promise of Messiah—Neander on Ancient Rites, &c. &c.

The publisher, in soliciting attention to this work, would refer to what has already been presented to the public. The contents of the Biblical Repertory are not ephemeral, but form a valuable fund of information for the minister and the private Christian. Efforts are in progress which promise increased worth in the matter, and greater elegance in the execution.

There are a few complete sets of the work on hand, commencing with the New Series, in 1829. They will be furnished, at a reduced rate, to New Subscribers, who may wish them.

## POETRY.

[From the Moral of Flowers.]

### THE MYRTLE.

Yes, take thy station here,
Thou flower so pale and fair!
That I from thee may sweetest lessons borrow;
For thou hast that to tell,
Methinks, which suits thee well—
The lingering hours of languishment and sorrow.

The cleft rock is thy home;
Yet sweetly dost thou bloom,
E'en while the threatning winds are round thee swelling;
And where's the pamper'd flower;
Can richer fragrance shower,
Than thou, fair blosom, from thy storm-wrought dwelling?

Say, then, though pale decay
Wear youth and health away,
Shall sighs alone this troubled breast be heaving?
Oh, no! I'll bless the chain,
Which to this couch of pain
Has bound me long, for 'tis of mercy's weaving.

What though I tread no more
The temple's hallowed floor,
Whence to our God the full voiced hymn ascendeth;
Yet may this chamber be
A blessed sanctuary,
Where to my whisper'd praise His ear He bendeth.

But chiefly, gentle flower,
Remind me in the hour,
When 'gainst the tempter's might my soul engages;
A Rock is cleft for me
More sure than shelters thee,
Where I may safely hide—"the Rock of Ages."

—

### THE CROCUS' SOLILOQUY.

Down in my solitude under the snow,
Where nothing cheering can reach me;
Here, without light to see how to grow,
I'll trust to nature to teach me.

I will not despair, nor be idle, nor frown,
Lock'd in so gloomy a dwelling;
My leaves shall run up, and my roots shall run down
While the bud in my bosom is swelling.

Soon as the frost will get out of my bed,
From this cold dungeon to free me,
I will peer up with my bright young head,
All will be joyful to see me.

Then from my heart will young buds diverge,
As rays of the sun from her focus;
I from the darkness of earth will emerge
A happy and beautiful Crocus!

Gaily array'd in my yellow and green,
When to their view I have risen,
Will they not wonder how one so serene
Came from so dismal a prison?

Many, perhaps, from so little a flower
This little lesson may borrow—
Patient to-day, through its gloomiest hour,
We come out the brighter to-morrow.

## MISCELLANEOUS.

### SPAIN—CHARACTER AND MANNERS OF THE PEOPLE.

We take the following extracts from "Sketches in Spain," a work recently published in London, by Capt. S. Cook, of the British Royal Navy.

The complaints in Spain are very general, both from their writers and in society, that they have been misunderstood and misrepresented by the various strangers who have visited the country, and given descriptions of it, more especially in those parts which treat of the manners of the people. These complaints are so common and they consider it so natural to travellers to indulge in the strain of vituperation or sarcasm which is frequently found in their books, that they now seldom attend to them, and I do not recollect seeing or hearing of any notice whatever being taken of the last works published in England.

* * * * *

There is vice, and folly, and hypocrisy in Spain, and every other description of evil; but where is there not? We find that even the pure and natural life of the Americans does not preserve them from furnishing their quota to immorality; and the duty of every one is to judge impartially, discriminating between good and evil, and not to be led away by superficial appearances. Every country has, morally and physically, its cloacæ. We should not thank any foreigner who would describe Fleet ditch, and such places, and point them out as exhibiting a picture of London, whilst he omitted to look for the squares, or public edifices, or what was good and noble in the city. But to proceed.

When the line of introduction is passed, no men can be more frank and unreserved in their intercourse, with friends and acquaintance, than the Spaniards. But at the present period, the disasters of the times, the differences of political opinions, and the jealousy of the government, have concurred to break up general society in almost every part of the country. In many principal cities, even in Andalusia, where the people are the most social in the world, there is not a single *tertulia*, or house of general resort, and of easy reception for strangers. This, however, is only a partial evil, fatal to the rapid traveller, or to those who are satisfied with seeing the same manners which prevail in the rest of Europe; the fashion of the day being, to beat down every thing national, and conform as much as possible to the general rules of convention elsewhere. In these places the real manners cannot be studied. The people must be followed into private life, and seen in the interior of their houses and amidst their families. This is only to be done by residing amongst them, and cultivating the good will of men, with whom, from the prince to the beggar, possessing it, you do every thing, and without it, nothing. In the social relations of life, in the discharge of the duties imposed on men, as Christians, members of civilized society, they are excelled by no people on earth. A grand distinction of the Spaniards from other nations of the south of Europe is, their domestic habits. No nation is more extensively or thoroughly domestic in all their tastes, habits, and inclinations. They most resemble ourselves in this respect, and it is quite carried as far as in England. The whole character of the people and of society is mixed up with it, and it affects every thing in the situation of Spain. There is hardly any difference in this respect throughout the country. Provincianos, Austrians, Galicians, Castilians, Valencians, Catanians, Andaluzes, or Estremenos, all are alike in this. The manner of doing the honor of their houses to visitors, is quite peculiar to the country. Unless in places of constant resort to strangers, which are very rare, a Spaniard seldom deputes this office to others. It is almost as invariably done in person, in a manner quite different from what is seen in any other part of Europe. The rules are so simple, and so conformable to the real customs of politeness, that it is extraordinary they should so completely escape many foreigners, who have committed the most ludicrous mistakes, and have been pronounced to be *sin education*, a dreadful anathema in Spain. It is not usual to walk into a house covered, nor without returning the grave and polite welcome which awaits every one, whatever be his business, who visits the house. It is unusual to turn the back, or sit with the back turned on any one, even in a public room, where parties are unacquainted. On departing from a house, a stranger is accompanied to the door, and frequently beyond it, and he should make a slow and respectful, and not a hurried retreat; above all, being mindful that the master has his eye fixed, and is ready to make a bow and obeisance at the extreme point, where his guest must disappear from his sight. All this passes in a serious manner, without any attempt at display or theatrical effect, as in some countries, or the cold, supercilious politeness of some others, on a constrained or accidental reception. Such is the charm of the manner in which this duty of hospitality is performed, that I have repeatedly accepted invitations to visit houses, where I knew there was nothing curious, merely to witness the inimitable grace with which the owners invariably receive their guests, if only for a temporary visit. The same cordiality attends their reception of strangers, in parts where it is the custom to lodge at the houses of persons to whom you are recommended. To give one instance of the serious light in which the obligation of hopitality is viewed in Spain. A family I knew, of the greatest respectability, were liberals. At the time of the last invasion, the elder son had taken arms and was with Mina in Catalonia, when the French entered. He was wounded, made prisoner, and carried to France. Just as they received this news, the army of the Duke d'Angouleme arrived in the city where they lived. A French officer presented himself with a letter of introduction. Had it happened in France or in any other country but the one in question, it is clear what reception he would have met. Here the sense of politeness overcame every other consideration; and the lady of the house said, "As an individual recommended to us we shall be glad to see you, as a *Frenchman* we cannot pay you that compliment." This is the common custom of the country, but it is necessary to know them, before you are on this footing, and it is needless to observe, that it gives great opportunities of judging of the people.

The best Spanish manners combine the degree of frankness and openness, with proper reserve and caution, of seriousness and gravity, with cheerfulness, based on the most perfect philanthropy and respect for others as for self, which probably constitute the perfection of human manners. So pure are they, that the slightest foreign mixture is immediately perceived, and in numberless instances which came under my observation, I never saw one, in which either male or female had gained by residing abroad, although many had done so without their national manners being altered or impaired. Another striking peculiarity is observable; the best informed men I met with in the country, had never been out of it, and viewing the means they have of procuring information, the knowledge possessed by many individuals is quite extraordinary. The men possessed of scientific information, in every instance which came to my knowledge, and whom I had occasion to consult, who were very numerous, I found had almost one invariable character. The utmost simplicity, no pretension, or quackery; the greatest readiness to communicate what information they possessed, and not the slightest attempt at mystery, or concealment, or of warpping their own minds, or those of others, by theories or distracted views. The chief characteristics seem to be strong, plain, shrewd sense, and depth of observation, the most proper foundation for scientific acquirements; and the respect those who seek information are treated with, and the readiness with which their wishes are gratified, by every one, are the certain proof of the natural intelligence of the people. It unfortunately happens that most of the men of scientific knowledge and pursuits, now in Spain, are in the decline of life, and few of the present generation seemed preparing to take their places. It is to be hoped that the times were the cause of this, and that it will now be otherwise.

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[From Morier's Journal through Persia.]

### ISPAHAN.

The great city of Ispahan, which Chardin has described as being twenty-four miles in circumference, were it to be weeded (if the expression may be used) of its ruins, would now dwindle to about a quarter of that circumference. One might suppose that God's curse had extended over parts of this city, as it did over Babylon. Houses, bazaars, mosques, palaces, whole streets, are to be seen in total abandonment; and I have rode for miles among its ruins, without meeting any living creature, except perhaps a jackall peeping over a wall, or a fox running to his hole.

In a large tract of ruins, where houses in different stages of decay are to seen, now and then an inhabited house may be discovered, the owner of which may be assimilated to Job's forlorn man, "dwelling in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps," chap. xv. verse 28. Such a remark as this must have arisen from scenes similar to those which parts of Ispahan present; and unless the particular feeling of melancholy which they inspire has been felt, no words can convey adequate ideas of it.

The houses of Ispahan are one story in height, but are composed of so many compartments, that even the meanest of them occupy a considerable area; for the extent that we occupy in our high houses, is in Persia laid out horizontally. They are built either of earth or brick, and their uniformity in height and color produces a very dull appearance when seen collectively.

The bazaars are very extensive, and it is not impossible to walk under cover in them for two or three miles together. The trades are here collected in separate bodies, which makes it very convenient to purchasers; and, indeed, we may from analogy suppose the same to have been the case from the most ancient times, when we consider the command of Zedekiah to feed Jeremiah, from the "baker's street." Jeremiah, xxxvii. 21.

To a stranger, the bazaars are the most amusing place of resort; for here is a continual concourse of people, in which characters of all descriptions, each busied in their different avocations, are seen in rotation. Many of the scenes, so familiar to us in the Arabian Nights, are here realized. The young Christian merchant; the lady of quality riding on a mule, attended by her eunuch, and she-slave; the Jewish physician; the *dalal*, or crier, showing goods about; the barber Alnascar, sitting with his back against the wall, in a very little shop: and thus almost every character may be met with. The Mollahs, or men of the law, are generally to be seen riding about on mules; and they also account it a dignity, and suited to their character, to ride on white asses,—which is a striking illustration of what we read in Judges, v. 10, "Speak ye that ride on white asses, ye that sit in judgment."

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### REAL HEROISM.

A young female, the offspring of poor parents, had been left an orphan at an early age. Mrs S., a lady known to her mother, took compassion upon the child, and received her into her house; and gave her plain but useful education; so that she was soon capable of becoming her house-keeper. This beneficent lady was far from rich, yet she devoted herself to the improvement of the condition of her poorer neighbors. She formed the plan of establishing a school for female children, and began to save a part of her small income for that purpose. Whilst occupied with this intention, she was siezed with a dangerous illness—she felt that her end was near, and she lamented to her young attendant that the design she had formed, would now fail—that she should die—and there would be no instruction afforded the poor children. Her words proved true; she died—and with her apparently terminated this fondly cherished plan. We will not dwell on the grief of this poor young woman, thus suddenly deprived of her early friend. Better thoughts than those of lamentation occurred to her mind, and raised her above the consideration of self. She left the village, and entered into a new service—where, by the continued practice of the most rigid economy, succeeded at the end of three years in acquiring the sum necessary to found the school her former mistress had been so anxious to establish. The circumstance here narrated, took place in France, where less money was requisite for such an undertaking than would be required in England. Fifty crowns was the sum amassed by this heroic girl, through the means of industry and the practice of self-denial. She wrote to the clergyman of the village, enclosing her little savings, begging him to carry into execution the wishes of her deceased mistress, (with whom he had been acquainted,) adding that she should herself have been the bearer, but that she had reserved nothing to defray the expenses of her journey.—*Madame De Genlis.*

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### LAFAYETTE—THE OAK OF THE VILLAGE.

The death of Lafayette is thus beautifully and feelingly announced by a correspondent of the London Spectator, in a letter dated Paris, May 21.

Sir—Have you ever witnessed the destruction, the downfall, the death, of the OAK OF THE VILLAGE? Generations passed away, but *the Oak was in its place!* The village had a new church—new officers—new governors—new proprietors—new mansions—new owners—new institutions—and even new customs and habits: but the Oak *was ever in its place*. In the centre of the village-green, it spread its luxuriant and refreshing branches; whilst the young carolled and the gay danced beneath its loved shade. "*The Oak*" was the scene of many a festive hour, many a joyous jubilee, many a happy anniversary! Other oaks had been planted, and had been cut down; other trees had luxuriated and smiled on the villagers. There was but *one Oak* to the village—others were oaks, and others were trees, but this was THE OAK! If a cricket-bat had to be played, it was under the Oak; if a wrestling-match had to be fought it was under the Oak; if two lovers gave a rendezvous, it was at the Oak; if the officers of the parish wished to address the inhabitants, they met under the Oak. When the church was pulled down, and divine worship was chanted in the open air, the Oak at once sheltered the assembly from the rays of the sun and from the showers of heaven. The candidates for *Senatorial honors* spoke to the electors of the spot, and the neighborhood, under the Oak. The little children were left to play under the Oak; and their mothers or their sisters confided them with a degree of confidence to his protection—for he was as the father of the village, and the household god of the villagers. In summer-time, the master of the charity school conducted his little flock on a Saturday to the shade of the Oak; and before they separated till the Monday, from their books and studies, they sung the evening hymn beneath his branches. In troublesome and warlike times, when invasion was spoken of, and foreign foes were feared, the "Loyal Volunteers" used to exercise and drill under "the Oak." And when even winter was most drear and the storm most pitiless, still the Oak raised his venerable head; and the thought that spring would return, and the tree and the green be once more gay and enlivening, softened the severity of the hour, mitigated even the roughness of the blast.

The Oak was a constant benefactor and a never failing friend. Other friends might be faithless—other trees might perish or die—other shades might be destroyed by the interested or the powerful; but "the Oak" belonged to the village—and the hearts of all the village for all times belonged to him. But even the Oak was mortal—even the Oak was destined to perish: and in the midst of a horrible tempest, which desolated this once happy and once prosperous, but now sad and desponding village, the lightning of the skies descended upon the Oak—tore from it its branches—struck it even to its roots, and the Oak fell and was no more! So there was no more singing and no more dancing—no more carolling and no more meeting; and the green became deserted: and a simple monument marked the place where the venerable friend of the village had once stood; and it became deserted, lonely, and sad. And the first days of grief were as the days of weeping of an orphan who mourneth over the tomb of her mother, and as the grief of a widow who is suddenly bereft of her husband, and as the tears of a mother who weepeth over the loss of her only, her virtuous, her beloved son. And no eye was dry, and no cheek was rosy or healthy; for all felt the loss of the Oak to be the greatest of all losses: and the village was in mourning. And to the credit of that village be it said, the mourning was a long mourning, and the tears were oft-shed tears, and the grief was not of short duration, and "the Oak" is engraved on the hearts, and hangs up in the form of pictures and of paintings, in the cottage of every villager; and pieces of branches, and of the trunk, and of the root, are handed down as precious relics from father to son, and from generation to generation. For it is still "THE OAK."

And what that Oak once was to the village, Lafayette hath been to the People: and not merely to the People of France, but of the whole world.

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FIRE LADDER. A Mr Barthelmy, of New York, has invented a ladder by which the tops of the highest buildings may be reached with perfect safety, and hose conveyed to almost any height without danger to the firemen.

We find the following description of it in the New York Times—"It is composed of four ladders enclosed within each other and moved by a crank and a chain. When the ladders are closed, they are placed horizontally on four wheels—one extremity rests on a rotary platform, so that the ladder may at pleasure be turned to any point and remain isolated from the wall of the house. At the late experiment, it required but six minutes to reach the roof of the City Hotel, an elevation of seventy-seven feet. The hose was carried up, and the water projected with so much force as to throw it over the hotel on the neighboring buildings. The ladder was then removed from the wall, and it was demonstrated that a man might direct the water from it without being endangered by the falling of the house. If a ladder of this construction had been made use of at the late fire in Pearl street, there is little doubt that a large amount of property might have been saved. At that fire, it seemed impossible to throw the water beyond the third story. With the assistance of Mr Barthelmy's ladder, the efforts of our firemen would have proved entirely successful."


SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

SUNDAY SCHOOL LIBRARIES.

THE subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson; prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.
May 3. RUSSELL ODIORNE & Co.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost for, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.
May 17. 6w

LIBERAL PREACHER FOR MAY

JUST published, at 134 Washington St. The Liberal Preacher for May 1834. containing a Sermon by Rev. Thomas Tracy of Newburyport, "striving to enter at the strait gate." July 5.

CHRISTIAN TEACHERS' MANUAL.

L. C. BOWLES 141 Washington street, has for sale a few sets of the Christian Teachers' Manual which he will sell at the *reduced price of* $3 bound—being *one half* the original subscription price. Also for sale as above, a complete assortment of books for Juvenile and Sunday School Libraries, at lowest prices.
June 28.

VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by
May 31. S. G. SIMPKINS.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 1 o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

WARE'S SUNDAY LIBRARY. Vol. 3 comprising the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co. May 3.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.
May 31.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S.G. Bulfinch of Augusta, Ga.

*Just Received*, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do. on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion, Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L' Enfant Nouvean Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

MASSACHUSETTTS Historical Society's Collections. The Subscribers having been appointed Publishers to the Massachusetts Historical Society, offer for sale their Transaction at the Society's moderate prices. The 4th volume of the third series has just been published, and contain several tracts relating to the attempts to convert to Christianity the Indians of New England. Description of American Medals, by Doct Mease of Philadelphia. In the other volumes, among other curious matters, will be found a fac-simile of Capt Smith's Map of New England, published in 1614. Josselyn's Two Voyages to New England, in 1638. Hubbard's History of New England complete. Dr Bentley's description of Salem—Ecclesiastical History of Massachusetts. History to the Penobscot Indians.—Account of Sir Wm. Phipps' expedition against Canada in 1690. Gov. Gage's account of Lexington Fight—Account of Fires in Massachusetts. Epitaphs in Dorchester Burying Ground. Donations to Boston during the Siege, 1775. Number of Houses in each street in Boston in 1789. Johnson's Wonder-working Providence. Boston Votes in 1635. Description of Boston in 1794. Account of the French Protestants settled at Oxford, Mass. 1636. Deposition of Oldin and others about the Purchase of Boston. Detection of Witch-craft, &c. &c., comprising a large variety of documents of the greatest interest to the antiquarian and the general reader.
RUSSELL, ODIORNE & CO.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

REES' CYCLOPEDIA.

FOR sale, a complete set of this invaluable work, (of which it is now difficult to get perfect copies) in fine order, for sale at a moderate price by RUSSELL, ODIORNE & Co. May 3.

ALLEN'S QUESTIONS 1st. 2nd. 3rd. PARTS.

B. H. GREENE 124 Washington street, would inform the public that he is now the publisher and proprietor of the above popular Manuals for Sunday Schools connected with Unitarian Societies. The *first*, second and third parts, separate, may now be had by applying at his store. They are very neatly done up, and orders are respectfully requested. 3t July 5.



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